



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. Has <i>ata</i> ^x (<i>happed on/ came</i>) ^x on the mankind ^x a while of The <i>Dabre</i> ³⁵⁴⁶ (<i>Eternal-Time</i>) not [<i>he</i>] was a thing <i>mudhkoran</i> ³⁵⁴⁷ (<i>he-it-which was rememberable, mentionable</i>).	هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ﴿١﴾
2. Verily We created the mankind ^x of <i>nutfa'ten</i> (<i>sperm-drop</i>) ^w <i>amsba'jen</i> (<i>bue-admixture</i>), essaying him [<i>We</i>]; so We made him <i>sameean</i> (<i>acute-bearer/ enabler of others to hear/ potential answerer to a request</i>) <i>basseeran</i> (<i>keen: seer/ overall evaluator of the facts and their possible consequences</i>).	إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾
3. Verily We aright-guided him the path, either (<i>is</i>) a <i>thanker</i> [<i>he</i>] or <i>akafooran</i> ³⁵⁴⁸ (<i>iterative disbeliever/ ingrate</i>) [<i>he</i>].	إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
4. Verily We prepared for the disbelievers chains and shackles and a <i>Sa'era</i> ^w (<i>intensely kindling Fire</i>) ^w .	إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾
5. Verily the <i>abrara</i> ³⁵⁴⁹ (<i>the dutiful and righteous</i>), drink from a goblet ^{w3550} [<i>was</i>] its ^w blend <i>kaforan</i> ³⁵⁵¹ (<i>well in Paradise/ camphor</i>).	إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾
6. A well ^w drink [<i>by</i>] ³⁵⁵² it ^w Allah's <i>eba'do</i> (<i>worshippers/ submitters/ slaves</i>) they ^z burst-off it ^{w3553} <i>tafjeran</i> ³⁵⁵⁴ (<i>intense burst-off</i>).	عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾
7. Fulfill ³⁵⁵⁵ they ^z the vow and they ^z fear/know ³⁵⁵⁶ a day [<i>was</i>] its ^x evil regnant.	يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾
8. And <i>youtt'emon</i> ^a (<i>they^z give to: ingest/feed</i>) the <i>tta'aama</i> (<i>wheat/ edible/ food</i>) ^x over His/its ^{x3557} love, (<i>to</i>): a poor and an orphan and a captive.	وَيُطْعَمُونَ اَلطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾
9. Verily only <i>nutt'emokom</i> (<i>[we] give to: ingest/feed you</i>) ^a for Allah's Face ³⁵⁵⁸ neither [<i>we</i>] want from you ^b requital and [<i>nor</i>] thanks ³⁵⁵⁹ .	إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

³⁵⁴⁶ There is no English single-word to mean "الدهر" = The Dabar = Eternal Time, or "العصر" = Epochal Time versus "الوقت" = time!

³⁵⁴⁷ The word "mudhkoran" is masculine, singular objective noun, meaning he who mentioned or remembered, with no English equivalent!

³⁵⁴⁸ The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate!

³⁵⁴⁹ See the Lexicon attached to this Translation for fuller meaning associated to this great word.

³⁵⁵⁰ Not linguistically per se but conventionally and figuratively speaking the word "كأس" = "goblet," in the Arabic came to mean the goblet which contains "الخمير," meaning wine or such alcoholic beverage!

³⁵⁵¹ The word "كافورا" has at least two distinct meanings: (1) a well in Paradise and (2) camphor! See التاج!

³⁵⁵² The word "بها" mean "منها" see مغني اللبيب، ابن هشام!

³⁵⁵³ The word "يفجرونها" that is wherever and whenever they desire, they "burst it off"

³⁵⁵⁴ The word "تفجير" = absolute objective, i.e. an infinitive noun, hence "intense" is used to intensify "burst off!"

³⁵⁵⁵ The word "يوفون" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole! So, "يوفون" means they endeavor and gather the last part of an obligation and fulfill it!

³⁵⁵⁶ Linguistically the word "خاف" carries dual meanings: (1) fear and (2) know! Both meanings could apply!

³⁵⁵⁷ The pronoun "هـ" in "حبه" could refer to Allah or the food itself! See القرطبي!

³⁵⁵⁸ The phrase "for Allah's Face" is a lofty Arabic tongue expression meaning for Allah's pleasure/ Allah's sake!

10. Verily we fear/know ³⁵⁶⁰ from our Lord a day grimacer <i>qamttareran</i> ³⁵⁶¹ (<i>obstinate/ long-rainy day</i>).	إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾
11. So precluded them Allah evil (<i>of tha'leka (he-that-afar-it/that)</i>) [the] day and [He] cast (<i>to</i>) them gladness and happiness.	فَوَقَّعْنَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّعْنَهُمْ نُصْرَةً وَسُرُورًا ﴿١١﴾
12. And [He] requited them by what <i>ssabaro (they^z had held on patiently)</i> a paradise ^w /garden ^w and a silk.	وَجَزَّيْنَهُمْ بِمَا صَبَرُوا جَنَّةً وَخَرِيرًا ﴿١٢﴾
13. Reclining they ^z in it ^w on the couches, neither see they ^z in it ^w sun ^w , nor <i>zambhareran (freezing-cold^w)</i> .	مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾
14. And nighing ^w on them its ^w shades; and <i>thollelat (had been made near and easy)</i> its ^w plucks <i>ta'btlela</i> ³⁵⁶² (<i>a sure nearness and ease</i>).	وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذَلَّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾
15. And (<i>to be/being</i>) circumambulated on them by receptacles ^w of silver ^w and glasses ^w (<i>which</i>) were glass-bottles ^w .	وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾
16. Bottles ^w of silver ^w they ^z measured it ^w an exact measurement ³⁵⁶³ .	قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾
17. And <i>yusqawna</i> ³⁵⁶⁴ (<i>they^z are being availed drink</i>) in it ^w goblet ³⁵⁶⁵ [was] its ^w blend (<i>is</i>) ginger.	وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾
18. A Well ^w in it ^w (<i>being</i>) named <i>Salsabeela</i> ³⁵⁶⁶ .	عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾
19. And circumambulate on them children (<i>that had been made</i>) immortals; if you ^s saw them reckoned them you ^s pearls ^w <i>manthura</i> ³⁵⁶⁷ (<i>that which has been scattered</i>).	وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثورًا ﴿١٩﴾
20. And if saw you ^s afterwards saw you ^s <i>naeeman (permanent mental and physical delights in the highest chambers of Paradise)</i> and a big proprietorship.	وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا ﴿٢٠﴾
21. Over them clothes (<i>of</i>) fine silk green and brocade; and (<i>had been</i>) adorned they ^z (<i>by</i>) bracelets of silver ^w and their Lord <i>saqa</i> ³⁵⁶⁸ (<i>availed drink to</i>) them <i>tabooran (that which was iteratively purged)</i> .	عَلَيْهِمْ ثِيَابٌ سَبْدُسُ خَضَرٌ وَإِسْتَبْرَقٌ وَحُلُوفٌ أُسَاورَ مِنْ فِضَّةٍ وَسَقْنَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

³⁵⁵⁹ The word “شُكُورًا” means multitudinousness of thanks, or doing the utmost of thanks!

³⁵⁶⁰ Linguistically the word “خَفَتَ” carries dual meanings: (1) *fear* and (2) *know*! Both meanings could apply!

³⁵⁶¹ The word “قَمْطَرِيرًا” is also said to be the long, cloudy-and raining day! See *الهداي و اللسان و العين*!

³⁵⁶² The word “تَذْلِيلًا” is *infinitive noun*, intensifying the action of its verb! No English equivalent for both words of “thollelat” or “that'lela!” Hence, the *transliteration* and *parenthetical explanation*!

³⁵⁶³ The word “تَقْدِيرًا” is *infinitive noun*, so *exact* is stated to *qualify it to indicate the infinitive noun*!

³⁵⁶⁴ The word “يُسْقَوْنَ” is rooted in “أَسْقَى” which is more *intense* than “سَقَى” as “أَسْقَى” means *availed the drink for* (some one), to be drunk *as and when needed*! See *الراغب*!

³⁵⁶⁵ Not linguistically *per se* but *conventionally* and *figuratively* speaking the word “كَأْسٌ” = “goblet,” in the Arabic came to mean the goblet which contains “الْخَمْرُ,” meaning *wine* or such *alcoholic beverage*!

³⁵⁶⁶ The word “سَلْسَبِيلًا” is name of well in Paradise whose drink is rather *wholesome and satisfying*! See *اللسان*!

³⁵⁶⁷ The word “مَنْثُورًا” is *masculine, singular, objective noun*, meaning *that which was scattered*! No English equivalent!

³⁵⁶⁸ The word “أَسْقَى” in “أَسْقَاهُمْ” is more *intense* than “سَقَى” as “أَسْقَى” means *availed the drink for* (some one), to drink it *as and when needed*! See *الراغب*!

22. Verily this [was] for you ^b a requital and [was] your ⁿ endeavor ³⁵⁶⁹ <i>mashkora</i> (that which was thanked).	إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٢﴾
23. Verily We <i>nazzala</i> (iteratively descended) We on you ^g The Qur'an ^x <i>tan'zeelan</i> ³⁵⁷⁰ (an absolute-descending).	إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ﴿٢٣﴾
24. So <i>issber</i> (let-hold on patiently [you ^s]) for your ^t Lord's rule; and let-not [you ^s] obey of them a sinner or a <i>kafooran</i> ³⁵⁷¹ (multitudinous ingrate).	فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾
25. And let-remember[you ^s] your ^t Lord's name <i>bukratan</i> ³⁵⁷² (early-dawn) ^w and <i>aseyla</i> ³⁵⁷³ (late afternoon to sunset).	وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾
26. And of the night then let-kowtow [you ^s] for Him and <i>sabbah</i> ³⁵⁷⁴ (let-say [you ^s]: <i>subhana Allah</i> to) Him nightly longly.	وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾
27. Verily these they ^z love the Hastener ^w ³⁵⁷⁵ and they ^z leave beyond ³⁵⁷⁶ them a day-heavy.	إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾
28. We created them and hardened We their constitution; and if We willed We substituted their likes, <i>tabdelan</i> ³⁵⁷⁷ (absolute substitution).	نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٢٨﴾
29. Verily this ^v (is) a reminder ^w ³⁵⁷⁸ ; so whoever [he] willed <i>ittakhatha</i> ³⁵⁷⁹ ([he] took and made) to his Lord a path.	إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾
30. And not will you ^z except that Allah wills; verily Allah [was] Omniscient, <i>Hakeeman</i> ³⁵⁸⁰ (infinite <i>hekma</i> ³⁵⁸¹ Possessor).	وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾
31. [He] admits whom ^p [He] wills in His mercy ^w ; and the <i>dha'lemeena</i> (injustice-doers), [He] prepared for them a painful torment.	يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾

³⁵⁶⁹ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded! When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام”. See البصائر, and اللسان!

³⁵⁷⁰ The word “تنزيلاً” is “مفعول مطلق للتبيين أو التمييز” = objective complement for specification or distinction! In this case definitely from Allah and is an absolute descending over more than twenty three years!

³⁵⁷¹ The word “كفور” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous ingrate!

³⁵⁷² The word “bukratan,” literally means the time between Fajr (early dawn) Prayer and sunrise!

³⁵⁷³ The word “aseyla,” literally means the time from noon to sunset or from Asr (late afternoon) Prayer to sunset!

³⁵⁷⁴ The phrase “subhana Allah,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around!

³⁵⁷⁵ That is to say this world, which goes rather fast and after all it is transitory!

³⁵⁷⁶ The word “وراء” in “وراءهم” means:

(1) “القدام أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويزرون وراءهم الآخرة.”

(2) “بعد الخلف، ف خلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”

(3) “ولد الولد. So, here (1) clearly applies!

³⁵⁷⁷ The word “تبديلاً” is “مفعول مطلق لتأكيد الفعل” that is infinitive objective noun to intensify its verbal meaning, here a substitution! Hence, the word “absolute” is used to intensify such a substitution!

³⁵⁷⁸ The word “التذكيرة” means that which reminds or by which one is reminded! See البصائر!

³⁵⁷⁹ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

³⁵⁸⁰ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

³⁵⁸¹ See the Lexicon attached to this Translation for the effect of the letter س when added to a word!